

SCIENTIFIC THOUGHT

????? Sherik ben Amrou, what device avails the hand of death to stay? O brother of the brotherless, brother of all th' afflicted, say..Quoth the king, "O Saad, fetch him to me, for indeed thou describest to me a masterful man." (76) And he answered, saying, "By Allah, O my lord, hadst thou but seen our case with Hudheifeh, what while he challenged me to the field of war and the stead of thrusting and smiting and I held back from doing battle with him! Then, whenas I thought to go forth to him, behold, a cavalier gave loose to his bridle-rein and called out to me, saying, 'O Saad, wilt thou suffer me to fill thy room in waging war with him and I will ransom thee with myself?' And I said, 'By Allah, O youth, whence cometh thou?' Quoth he, "This is no time for thy questions." Then he recounted to the king all that had passed between himself and El Abbas from first to last; whereupon quoth Ins ben Cais, "Bring him to me in haste, so we may learn his tidings and question him of his case." "It is well," answered Saad, and going forth of the king's presence, repaired to his own house, where he put off his harness of war and took rest for himself..When Sindbad the Sailor had made an end of his story, all who were present marvelled at that which had befallen him. Then he bade his treasurer give the porter an hundred mithcals of gold and dismissed him, charging him return on the morrow, with the rest of the folk, to hear the history of his seventh voyage. So the porter went away to his house, rejoicing; and on the morrow he presented himself with the rest of the guests, who sat down, as of their wont, and occupied themselves with eating and drinking and merry-making till the end of the day, when their host bade them hearken to the story of his seventh voyage. Quoth Sindbad the Sailor, Sindbad the Sailor and Hindbad the Porter.²⁵ The City of Brass cccclxxxvii. Meanwhile, the nurse awoke, that she might give the child suck, and seeing the bed running with blood, cried out; whereupon the sleepers and the king awoke and making for the place, found the child with his throat cut and the cradle running over with blood and his father slain and dead in his sleeping chamber. So they examined the child and found life in him and his windpipe whole and sewed up the place of the wound. Then the king sought his son Belehwan, but found him not and saw that he had fled; whereby he knew that it was he who had done this deed, and this was grievous to the king and to the people of his realm and to the lady Shah Katoun. So the king laid out his son Melik Shah and buried him and made him a mighty funeral and they mourned passing sore; after which he addressed himself to the rearing of the infant Zubeideh, El Mamoun and, i. 199. Sixteenth Officer's Story, The, ii. 193..Sixth Officer's Story, The, ii. 146..? ? ? ? Lo, since the day I left you, O my masters, Life is not sweet, no aye my heart is light..As for Er Reshid, he shut himself up with Tuhfeh that night and found her a clean maid and rejoiced in her; and she took high rank in his heart, so that he could not endure from her a single hour and committed to her the keys of the affairs of the realm, for that which he saw in her of good breeding and wit and modesty. Moreover, he gave her fifty slave-girls and two hundred thousand dinars and clothes and trinkets and jewels and precious stones, worth the kingdom of Egypt; and of the excess of his love for her, he would not entrust her to any of the slave-girls or eunuchs; but, whenas he went out from her, he locked the door upon her and took the key with him, against he should return to her, forbidding the damsels to go in to her, of his fear lest they should slay her or practise on her with knife or poison; and on this wise he abode awhile..So they all arose and repaired to El Anca, who abode in the Mountain Caf. (248) When she saw them, she rose to them and saluted them, saying, 'O my ladies, may I not be bereaved of you!' Quoth Wekhimeh to her, 'Who is like unto thee, O Anca? Behold, Queen Es Shuhba is come to thee.' So El Anca kissed the queen's feet and lodged them in her palace; whereupon Tuhfeh came up to her and fell to kissing her and saying, 'Never saw I a goodlier than this favour.' Then she set before them somewhat of food and they ate and washed their hands; after which Tuhfeh took the lute and played excellent well; and El Anca also played, and they fell to improvising verses in turns, whilst Tuhfeh embraced El Anca every moment. Quoth Es Shuhba, 'O my sister, each kiss is worth a thousand dinars;' and Tuhfeh answered, 'Indeed, a thousand dinars were little for it.' Whereat El Anca laughed and on the morrow they took leave of her and went away to Meimoun's palace. (249).When he had made an end of his verses, he folded the letter and gave it to the nurse, who took it and carried it to Mariyeh. When she came into the princess's presence, she saluted her; but Mariyeh returned not her salutation and she said, "O my lady, how hard is thy heart that thou grudgest to return the salutation! Take this letter, for that it is the last of that which shall come to thee from him." Quoth Mariyeh, "Take my warning and never again enter my palace, or it will be the cause of thy destruction; for I am certified that thou purposest my dishonour. So get thee gone from me." And she commanded to beat the nurse; whereupon the latter went forth fleeing from her presence, changed of colour and absent of wits, and gave not over going till she came to the house of El Abbas..When the king heard this, his anger subsided and he said, "Carry him back to prison till to-morrow, to we may look into his affair." The fuller gave not over sleeping till sunrise, when he awoke and finding himself in this plight, misdoubted of his affair and imagined that he was a Turk and abode putting one foot forward and drawing the other back. Then said he in himself, 'I will go to my dwelling, and if my wife know me, then am I Ahmed the fuller; but, if she know me not, I am a Turk.' So he betook himself to his house; but when the artful baggage his wife saw him, she cried out in his face, saying, 'Whither away, O trooper? Wilt thou break into the house of Ahmed the fuller, and he a man of repute, having a brother-in-law a Turk, a man of high standing with the Sultan? An thou depart not, I will acquaint my husband and he will requite thee thy deed.' There was once in the land of Hind a king of illustrious station, endowed with understanding and good sense, and his name was Shah Bekht. He had a vizier, a man of worth and intelligence, prudent in counsel, conformable to him in his governance and just in his judgment; wherefore his enviers were many and many were the hypocrites, who sought in him faults and set snares for him, so that they insinuated into King Shah Bekht's eye hatred and rancour against him and sowed despite against him in his heart; and plot followed after plot, till [at last] the king was

door and their mother took leave of him; after which he went his way and she entered, she and her handmaid..The king gave him money and men and troops galore and Bekhtzeman said in himself, 'Now am I fortified with this army and needs must I conquer my enemy therewith and overcome him;' but he said not, 'With the aid of God the Most High.' So his enemy met him and overcame him again and he was defeated and put to the rout and fled at a venture. His troops were dispersed from him and his money lost and the enemy followed after him. So he sought the sea and passing over to the other side, saw a great city and therein a mighty citadel. He asked the name of the city and to whom it belonged and they said to him, 'It belongeth to Khedidan the king.' So he fared on till he came to the king's palace and concealing his condition, passed himself off for a horseman (120) and sought service with King Khedidan, who attached him to his household and entreated him with honour; but his heart still clave to his country and his home..137. Otbeh and Reyya dclxxx.? ? ? ? Reproach me not for what I did, but be thou kind to one Who's sick of body and whose heart is wasted all away..How long shall I thus question my heart that's drowned in woe? iii. 42..?THE SIXTEENTH OFFICER'S STORY..Then El Abbas went in to Mariyeh in a happy and praiseworthy hour (123) and found her an unpierced pearl and a goodly filly that had never been mounted; wherefore he rejoiced and was glad and made merry, and care and sorrow ceased from him and his life was pleasant and trouble departed and he abode with her in the gladdest of case and in the most easeful of life, till seven days were past, when King El Aziz determined to set out and return to his kingdom and bade his son seek leave of his father-in-law to depart with his wife to his own country. [So El Abbas bespoke King Ins of this] and he granted him the leave he sought; whereupon he chose out a red camel, taller (124) than the [other] camels, and mounting Mariyeh in a litter thereon, loaded it with apparel and ornaments..The company marvelled at the goodness of his story and it pleased El Melik ez Zahir; and the prefect said, 'By Allah, this story is extraordinary!' Then came forward the sixth officer and said to the company, 'Hear my story and that which befell me, to wit, that which befell such an one the assessor, for it is rarer than this and stranger..Now the man who had stolen the clothes and forged a lie against the pious woman, pretending that he was her lover, sickened of a sore sickness, and his people took him up and set out with him to visit the holy woman, and Destiny brought them all together by the way. So they fared on, till they came to the city wherein the man dwelt for whom she had paid a thousand dirhems, to deliver him from torment, and found him about to travel to her, by reason of a sickness that had betided him. So they all fared on together, unknowing that the holy woman was she whom they had so foully wronged, and ceased not going till they came to her city and foregathered at the gates of her palace, to wit, that wherein was the tomb of the king's daughter..Meanwhile, the youth her master abode expecting her; but she returned not and his heart forbode him of the draught [of separation]; so he went forth at hazard, distraught and knowing not what he should do, and fell to strewing dust upon his head and crying out, 'The old woman hath taken her and gone away!' The boys followed him with stones and pelted him, saying, 'A madman! A madman!' Presently, the king's chamberlain, who was a man of age and worth, met him, and when he saw his youth, he forbade the boys and drove there away from him, after which he accosted him and questioned him of his case. So he told him how it was with him and the chamberlain said to him, 'Fear not: all shall yet be well with thee. I will deliver thy slave-girl for thee: so calm thy trouble.' And he went on to speak him fair and comfort him, till he put faith in his speech..Twere better and meeter thy presence to leave, ii. 85..When the king heard his speech, he turned to him and said, "It is grievous to me, O vizier of good counsel." And he told him that the [other] sages testified [to the correctness of their fellow's interpretation of the dream]; whereupon Er Rehwan sighed and knew that the king went in fear of him; but he showed him fortitude and said to him, "God assain the king! My counsel is that the king accomplish his commandment and execute his ordinance, for that needs must death be and it is liefer to me that I die, oppressed, than that I die, an oppressor. But, if the king see fit to defer the putting of me to death till the morrow and will pass this night with me and take leave of me, when the morrow cometh, the king shall do what he will." ? ? ? ? ? "What is the taste of love?" quoth one, and I replied, "Sweet water 'tis at first; but torment lurks behind." Then he could brook this no longer; so he went forth from the dominions of the Commander of the Faithful, under pretence of visiting certain of his kinsmen, and took with him servant nor companion, neither acquainted any with his intent, but betook himself to the road and fared on into the desert and the sandwastes, knowing not whither he went. After awhile, he fell in with travellers intending for the land of Hind [and journeyed with them]. When he came thither, he lighted down [in a city of the cities of the land and took up his abode] in one of the lodging-places; and there he abode a while of days, tasting not food neither solacing himself with the delight of sleep; nor was this for lack of dirhems or dinars, but for that his mind was occupied with musing upon [the reverses of] destiny and bemoaning himself for that the revolving sphere had turned against him and the days had decreed unto him the disfavour of our lord the Imam. (160).? ? ? ? ? Ay, ne'er will I leave to drink of wine, what while the night on me Darkens, till drowsiness bow down my head upon my bowl..So saying, he sprang to his feet and catching up the thigh-bone of one of the dead, cried out at the top of his voice, saying, 'O ye dead, take them!' And he smote one of them, whilst his comrade [El Merouzi] smote another and they cried out at them and buffeted them on the napes of their necks; whereupon the thieves left that which was with them of plunder and fled; and indeed their wits forsook them [for terror] and they stayed not in their flight till they came forth of the Magians' burial-ground and left it a parasang's length behind them, when they halted, trembling and affrighted for the soreness of that which had betided them of fear and amazement at the dead..When the king heard this, he said, 'This proof sufficeth me,' and rising forthright in the night, let bring the youth and the eunuch. Then he examined the former's throat with a candle and saw [the scar where] it [had been] cut from ear to ear, and indeed the place had healed up and it was like unto a stretched-out thread. Therewithal the king fell down prostrate to God, [in thanksgiving to Him] for that He had delivered the prince from all these perils and from the stresses that he had undergone, and rejoiced with an exceeding joy for that he had

wrought deliberately and had not made haste to slay him, in which case sore repentance had betided him. As for the youth," continued the young treasurer, "he was not saved but because his term was deferred, and on like wise, O king, is it with me; I too have a deferred term, which I shall attain, and a period which I shall accomplish, and I trust in God the Most High that He will give me the victory over these wicked viziers." .158. Ali Nouredin and the Frank King's Daughter dcccclxiii. z. The King who lost Kingdom and Wife and Wealth and God restored them to him dcccxcix. Yet shall thou suffer that which I from thee have borne And with love's woes thy heart shall yet be mortified. I view her with yearning eyes and she seems to me A moon of the summer, set in a winter's night. Peace on thee! Would our gaze might light on thee once more! So should our hearts be eased and eyes no longer sore. O son of Simeon, give no ear to other than my say. How bitter from the convent 'twas to part and fare away! My flower a marvel on your heads doth show, Yet homeless (237) am I in your land, I trow..As for Zubeideh, she went in to the Khalif and talked with him awhile; then she fell to kissing him between the eyes and on his hand and asked him that which she had promised Sitt el Milah, saying, "O Commander of the Faithful, I doubt me her lord is not found in this world; but, if she go about in quest of him and find him not, her hopes will be cut off and her mind will be set at rest and she will sport and laugh; for that, what while she abideth in hope, she will never cease from her frowardness." And she gave not over cajoling him till he gave Sitt el Milah leave to go forth and make search for her lord a month's space and ordered her an eunuch to attend her and bade the paymaster [of the household] give her all she needed, were it a thousand dirhems a day or more. So the Lady Zubeideh arose and returning to her palace, sent for Sitt el Milah and acquainted her with that which had passed [between herself and the Khalif]; whereupon she kissed her hand and thanked her and called down blessings on her. g. The King's Son and the Ogress dlxxxi. Therewith Nuzhet el Fuad rejoiced and said, "Indeed, this is an excellent device." [Then Aboulhusn stretched himself out] forthright and she shut his eyes and tied his feet and covered him with the kerchief and did what [else] her lord had bidden her; after which she rent her dress and uncovering her head, let down her hair and went in to the Lady Zubeideh, crying out and weeping, When the princess saw her in this case, she said to her, "What plight is this [in which I see thee]? What is thy story and what maketh thee weep?" And Nuzhet el Fuad answered, weeping and crying out the while, "O my lady, may thy head live and mayst thou survive Aboulhusn el Khelia! For he is dead." The Lady Zubeideh mourned for him and said, "Alas for Aboulhusn el Khelia!" And she wept for him awhile. Then she bade her treasurers give Nuzhet el Fuad a hundred dinars and a piece of silk and said to her, "O Nuzhet el Fuad, go, lay him out and carry him forth." a. The First Old Man's Story i. Whenas En Nebhan strove to win my grace, himself to me With camel- loads he did commend of musk and camphor white, No good's in life (to the counsel list of one who's purpose-whole,) An if thou be not drunken still and gladden not thy soul..Issues of Affairs, Of Looking to the, i. 80..Then he arose and going in to his daughter, found her mother with her; so he set out to them the case and Mariyeh said, "O father mine, my wish is subject unto (122) thy commandment and my will ensueth thy will; so whatsoever thou chooseth, I am still obedient unto thee and under thy dominion." Therewithal the King knew that Mariyeh inclined unto El Abbas; so he returned forthright to King El Aziz and said to him, "May God amend the King! Verily, the occasion is accomplished and there is no opposition unto that which thou commandest" Quoth El Aziz, "By God's leave are occasions accomplished. How deemest thou, O King, of fetching El Abbas and drawing up the contract of marriage between Mariyeh and him?" And Ins ben Cais answered, saying, "Thine be it to decide." .140. Younus the Scribe and the Khalif Welid ben Sehl dclxxxiv. Then she told him the story of Anca, daughter of Behram Gour, with Anca, daughter of the wind, and described to him her dwelling-place and her island, whereupon quoth Er Reshid, 'O Tuhfet es Sedr, (252) tell me of El Anca, daughter of Behram Gour; is she of the Jinn or of mankind or of the birds? For this long time have I desired to find one who should tell me of her.' 'It is well, O Commander of the Faithful,' answered Tuhfeh. 'I asked the queen of this and she acquainted me with her case and told me who built her the palace.' Quoth Er Reshid, 'I conjure thee by Allah, tell it me.' And Tuhfeh answered, 'It is well,' and proceeded to tell him. And indeed he was amazed at that which he heard from her and what she told him and at that which she had brought back of jewels and jacinths of various colours and precious stones of many kinds, such as amazed the beholder and confounded thought and mind. As for this, it was the means of the enrichment of the Barmecides and the Abbasides, and they abode in their delight..THE DISCIPLE'S STORY..Therewithal the cook equipped his brother and freighting him a ship, embarked therein merchandise. Then he committed Selim unto him and they set out and departed with the ship. God decreed them safety, so that they arrived [in due course] at the first city [of the land of Hind], the which is known as El Mensoureh, and cast anchor there. Now the king of that city had died, leaving a daughter and a widow, who was the quickest-witted of women and gave out that the girl was a boy, so that the kingship might be established unto them. The troops and the amirs doubted not but that the case was as she avouched and that the princess was a male child; so they obeyed her and the queen mother took order for the matter and used to dress the girl in man's apparel and seat her on the throne of the kingship, so that the folk might see her. Accordingly, the grandees of the kingdom and the chief officers of the realm used to go in to her and salute her and do her service and go away, nothing doubting but she was a boy..21. Kemerezzeman and Budour clxx. Son, The Rich Man and his Wasteful, i. 252..Now in that town was a man of good breeding and large generosity, a merchant of condition, young of years and bright of face, who had come to that town from his own country with great store of merchandise and wealth galore. He took up his abode therein and the place was pleasant to him and he was lavish in expenditure, so that he came to the end of all his good and there remained with him nothing save that which was upon him of raiment. So he left the lodging wherein he had abidden in the days of his affluence, after he had wasted (260) that which was therein of furniture, and fell to harbouring in the houses of the townfolk from night to night. j. The Tenth Officer's Story

dccccxxviii.53. Abou Hassan es Ziyadi and the Man from Khorassan Night cclxix.???? My tears flow still, nor aye of bitterness I'm quit, Bewildered as I am betwixt hope and fear..Then he went to fetch that which he had hidden of the grain, but found it not and returned, perplexed and sorrowful, to the old man, who said to him, 'What aileth thee to be sorrowful?' And he answered, 'Methought thou wouldst not pay me my due; so I took of the grain, after the measure of my hire; and now thou hast paid me my due and I went to bring back to thee that which I had hidden from thee, but found it gone, for those who had happened upon it had stolen it.' The old man was wroth, when he heard this, and said to the merchant, 'There is no device [can cope] with ill luck! I had given thee this, but, of the sorriness of thy luck and thy fortune, thou hast done this deed, O oppressor of thine own self! Thou deemedst I would not acquit thee thy wage; but, by Allah, nevermore will I give thee aught.' And he drove him away from him..4. The Three Apples xix.???? "Forget him," quoth my censurers, "forget him; what is he?" "If I forget him, ne'er may God," quoth I, "remember me!".Quintessence of Things, The King who knew the, i. 230..Man of Khorassan, his Son and his Governor, Story of the, i. 218..The Third Night of the Month.Sharper and the Merchant, The, ii. 46.The Merciful dyed me with that which I wear, ii. 245..Now this letter was written with ultramarine upon the skin of the hog-deer, the which is goodlier than parchment or paper and inclineth unto yellow, and was to the following effect: 'From the King of Hind, before whom are a thousand elephants and on the battlements of his palace a thousand jewels, [to the Khalif Haroun er Reshid, greeting]. To proceed: (209) we send thee some small matter of presents, which do thou accept and be to us as a brother and a friend, for that the love of thee aboundeth in our heart and we would have thee to know that we look to thee for an answer. Indeed, we are sharers with thee in love and fear, ceasing (210) never to do thee honour; and for a beginning, we send thee the Book of the Quintessence of Balms and a present after the measure of that which is fallen to our lot. Indeed, this is unworthy of thy rank, but we beseech thee, O brother, to favour us by accepting it, and peace be on thee!'.Presently, his friends and acquaintances among the merchants and people of the market began to come up to him, by ones and twos, to give him joy, and said to him, laughing, "God's blessing on thee! Where an the sweetmeats? Where is the coffee? (262) It would seem thou hast forgotten us; surely, the charms of the bride have disordered thy reason and taken thy wit, God help thee! Well, well; we give thee joy, we give thee joy." And they made mock of him, whilst he gave them no answer and was like to tear his clothes and weep for vexation. Then they went away from him, and when it was the hour of noon, up came his mistress, trailing her skirts and swaying in her gait, as she were a cassia-branch in a garden. She was yet more richly dressed and adorned and more bewitching (263) in her symmetry and grace than on the previous day, so that she made the passers stop and stand in ranks to look on her.???? But now hath Allah from my heart blotted the love of thee, After for constancy I'd grown a name of wonderment..97. Dibil el Khuzai with the Lady and Muslin ben el Welid ccccvii.Forehead, Of that which is written on the, i. 136..Wasteful Son, The Rich Man and his, i. 252..Meanwhile, he ceased not, he and his beloved, Queen Mariyeh, in the most delightsome of life and the pleasantest thereof, and he was vouchsafed by her children; and indeed there befell friendship and love between them and the longer their companionship was prolonged, the more their love waxed, so that they became unable to endure from each other a single hour, save the time of his going forth to the Divan, when he would return to her in the utterest that might be of longing. Aud on this wise they abode in all solace and delight of life, till there came to them the Destroyer of Delights and the Sunderer of Companies. So extolled be the perfection of Him whose kingdom endureth for ever, who is never heedless neither dieth nor sleepeth! This is all that hath come down to us of their story, and so peace [be on you!].STORY OF THE DAMSEL TUHFET EL CULOUB AND ?THE KHALIF HAROUN ER RESHID..When came the time [of the accomplishment] of the foreordered fate and the fortune graven on the forehead and there abode for the boy but ten days till the seven years should be complete, there came to the mountain hunters hunting wild beasts and seeing a lion, gave chase to him. He fled from them and seeking refuge in the mountain, fell into the pit in its midst. The nurse saw him forthright and fled from him into one of the closets; whereupon the lion made for the boy and seizing upon him, tore his shoulder, after which he sought the closet wherein was the nurse and falling upon her, devoured her, whilst the boy abode cast down in a swoon. Meanwhile, when the hunters saw that the lion had fallen into the pit, they came to the mouth thereof and heard the shrieking of the boy and the woman; and after awhile the cries ceased, whereby they knew that the lion had made an end of them..There came to a king of the kings, in his old age, a son, who grew up comely, quick-witted and intelligent, and when he came to years of discretion and became a young man, his father said to him, 'Take this kingdom and govern it in my stead, for I desire to flee [from the world] to God the Most High and don the gown of wool and give myself up to devotion.' Quoth the prince, 'And I also desire to take refuge with God the Most High.' And the king said, 'Arise, let us flee forth and make for the mountains and worship in them, for shamefastness before God the Most High.'.Then he again began to pay me frequent visits and I entered into converse with him and questioned him of the band and how he came to escape, he alone of them all. Quoth he, 'I left them from the day on which God the Most High delivered thee from them, for that they would not obey my speech; wherefore I swore that I would no longer consort with them.' And I said, 'By Allah, I marvel at thee, for that thou wast the cause of my preservation!' Quoth he, 'The world is full of this sort [of folk]; and we beseech God the Most High for safety, for that these [wretches] practise upon men with every kind of device.' Then said I to him, 'Tell me the most extraordinary adventure of all that befell thee in this villainy thou wast wont to practise.' And he answered, saying, 'O my brother, I was not present when they did on this wise, for that my part with them was to concern myself with selling and buying and [providing them with] food; but I have heard that the most extraordinary thing that befell them was on this wise..Idiot and the Sharper, The, i. 298..43. Ibn es Semmak and Er Reshid dlxxviii.When the evening evened, the king let fetch the vizier and required of him the [promised] story. So he said, "Know, O king, that there was once a man hight Khelbes, who was a lewd fellow, a calamity,

notorious for this fashion, and he had a fair wife, renowned for beauty and loveliness. A man of his townfolk fell in love with her and she also loved him. Now Khelbes was a crafty fellow and full of tricks, and there was in his neighbourhood a learned man, to whom the folk used to resort every day and he told them stories and admonished them [with moral instances]; and Khelbes was wont to be present in his assembly, for the sake of making a show before the folk..There came one day an old woman [to the stuff-market], with a casket of precious workmanship, containing trinkets, and she was accompanied by a damsel great with child. The old woman sat down at the shop of a draper and giving him to know that the damsel was with child by the prefect of police of the city, took of him, on credit, stuffs to the value of a thousand dinars and deposited with him the casket as security. [She opened the casket and] showed him that which was therein; and he found it full of trinkets [apparently] of price; [so he trusted her with the goods] and she took leave of him and carrying the stuffs to the damsel, who was with her, [went her way]. Then the old woman was absent from him a great while, and when her absence was prolonged, the draper despaired of her; so he went up to the prefect's house and enquired of the woman of his household, [who had taken his stuffs on credit;] but could get no tidings of her nor lit on aught of her trace..? ? ? ? ?

Endowed with amorous grace past any else am I; Graceful of shape and lithe and pleasing to the eye..? ? ? ? ? Thou madest known to us therein the road of righteousness, When we had wandered from the Truth, what while in gloom it lay.. 'Know, then,' said the merchant, 'that I am a man from the land of China and was in my youth well-favoured and well-to-do. Now I made no account of womankind, one and all, but followed after boys, and one night I saw, in a dream, as it were a balance set up, and it was said by it, "This is the portion of such an one." Presently, I heard my own name; so I looked and beheld a woman of the utmost loathliness; whereupon I awoke in affright and said, "I will never marry, lest haply this loathly woman fall to my lot." Then I set out for this city with merchandise and the voyage was pleasant to me and the sojourn here, so that I took up my abode here awhile and got me friends and factors, till I had sold all my merchandise and taken its price and there was left me nothing to occupy me till the folk (212) should depart and depart with them..? ? ? ? ? a. Story of Prince Seif el Mulouk and the Princess Bediya el Jemal dcllviii. Quoth Shefikeh, "My mistress hath occasion for thee; so come thou with me and I will engage to restore thee to thy dwelling in weal and safety." But the nurse answered, saying, "Indeed, her palace is become forbidden (103) to me and never again will I enter therein, for that God (extolled be His perfection and exalted be He!) of His favour and bounty hath rendered me independent of her." So Shefikeh returned to her mistress and acquainted her with the nurse's words and that wherein she was of affluence; whereupon Mariyeh confessed the unseemliness of her dealing with her and repented, whenas repentance profited her not; and she abode in that her case days and nights, whilst the fire of longing flamed in her heart..There was once, of old days and in bygone ages and times, a king of the kings of the time, by name Shah Bekht, who had troops and servants and guards galore and a vizier called Er Rehwan, who was wise, understanding, a man of good counsel and a cheerful acceptor of the commandments of God the Most High, to whom belong might and majesty. The king committed to him the affairs of his kingdom and his subjects and said according to his word, and on this wise he abode a long space of time..? ? ? ? ? Taper of hoofs and straight of stature, in the dust They prance, as like a flood they pour across the plain;. Weaver who became a Physician by his Wife's Commandment, The ii. 21..? ? ? ? ? o. The King's Son and the Merchant's Wife dccccxiii. Nor," added the vizier, "is this, O king of the age, more extraordinary or stranger than the story of the king and his chamberlain's wife; nay, the latter is rarer than this and more delightful..". Next morning, he again took up the bier and went round with it as before, in quest of alms. Presently, the master of police, who was of those who had given alms on account of the supposed dead man on the previous day, met him; so he was angered and fell on the porters and beat them and took the [supposed] dead body, saying, 'I will bury him and earn the reward [of God].' (35) So his men took him up and carrying him to the prefecture, fetched grave-diggers, who dug him a grave. Then they bought him a shroud and perfumes (36) and fetched an old man of the quarter, to wash him. So he recited over him [the appointed prayers and portions of the Koran] and laying him on the bench, washed him and shrouded him. After he had shrouded him, he voided; (37) so he renewed the washing and went away to make his ablutions, (38) whilst all the folk departed, likewise, to make the [obligatory] ablution, previously to the funeral..56. The Ruined Man who became Rich again through a Dream dclxiv. Eleventh Officer's Story, The, ii. 175..? ? ? ? ? To Baghdad upon a matter of all moment do I fare, For the love of one whose beauties have my reason led astray..? ? ? ? ? a. The Unlucky Merchant cccccx. God keep the days of love-delight! How dearly sweet they were! i. 225..27. The Khalif Hisham and the Arab Youth cclxxi. As for that which hath befallen thee, verily, it hath befallen [many] kings before thee and their women have played them false, for all they were greater of puissance than thou, yea, and mightier of kingship and more abounding in troops. If I would, I could relate unto thee, O king, concerning the wiles of women, that whereof I could not make an end all my life long; and indeed, aforetime, in all these my nights that I have passed before thee, I have told thee [many stories and anecdotes] of the artifices of women and of their craft and perfidy; but indeed the things abound on me; (173) wherefore, if it like thee, O king, I will relate unto thee [somewhat] of that which befell kings of old time of the perfidy of their women and of the calamities which overtook them by reason of these latter." "How so?" asked the king. "Tell on." "Harkening and obedience," answered Shehrzad. "It hath been told me, O king, that a man once related to a company and spoke as follows:. Think not that I forget our trothplight after you. Nay; God to me decreed remembrance heretofore. (202)..? ? ? ? ? As at the casement high she sat, her charms I might espy, For from her cheeks the envious veil that hid them she had ta'en.. So saying, he fell upon her and beat her with a staff of almond-wood, till she cried out, "[Help], O Muslims!" and he redoubled the beating upon her, till the folk heard her cries and coming to her, [found] Aboulhusn beating her and saying to her, "O old woman of ill-omen, am I not the Commander of the Faithful? Thou hast enchanted me!" When the folk heard his words, they said, "This man raveth," and doubted not of his

madness. So they came in upon him and seizing him, pinioned him and carried him to the hospital. Quoth the superintendant, "What aileth this youth?" And they said, "This is a madman." "By Allah," cried Aboulhusn, "they lie against me! I am no madman, but the Commander of the Faithful." And the superintendant answered him, saying, "None lieth but thou, O unluckiest of madmen!."? ? ? ? ? Exalted mayst thou be above th' empyrean heaven of joy And may God's glory greater grow and more exalted aye!.Presently, the chief workman came to the palace and sought an audience of the king, who bade admit him. So he entered and kissing the earth, saluted him with a salutation beseeming kings and said, "O king of the time and lord of the age and the day, may felicity endure unto thee and acceptance and be thy rank exalted over all the kings both morning and evening! (58) The work of the bath is accomplished, by the king's fair fortune and the eminence of his magnanimity, (59) and indeed we have done all that behoved us and there remaineth but that which behoveth the king." El Aziz ordered him a sumptuous dress of honour and expended monies galore, giving unto each who had wroughten, after the measure of his work. Then he assembled in the bath all the grandees of his state, amirs and viziers and chamberlains and lieutenants, and the chief officers of his realm and household, and sending for his son El Abbas, said to him, "O my son, I have builded thee a bath, wherein thou mayst take thy pleasance; so enter thou therein, that thou mayst see it and divert thyself by gazing upon it and viewing the goodness of its ordinance and decoration." "With all my heart," replied the prince and entered the bath, he and the king and the folk about them, so they might divert themselves with viewing that which the workmen's hands had wroughten..One day, there came a ship and in it a merchant from their own country, who knew them and rejoiced in them with an exceeding joy and clad them in goodly apparel. Moreover, he acquainted them with the manner of the treachery that had been practised upon them and counselled them to return to their own land, they and he with whom they had made friends, (254) assuring them that God the Most High would restore them to their former estate. So the king returned and the folk joined themselves to him and he fell upon his brother and his vizier and took them and clapped them in prison.

[Christ Moravian Church The First One Hundred Years](#)

[The Pirate A Fragment](#)

[Esther A Drama in Five Acts](#)

[Catalogue of Seeds for Farm and Garden 1904](#)

[Report of the Committee on Leather for Bookbinding Edited for the Society of Arts and the Worshipful Company of Leathersellers](#)

[Proces de Marie-Antoinette CI-Devant Reine Des Francais Ou Recueil Exact de Tous Ses Interrogatoires Reponses Depositions Des Temoins Suivi de Plusieurs Anecdotes Sur Sa Mort Qui Eut Lieu Sur La Place de la Revolution Le 16 Octobre \(Style Esc](#)

[Report to the Honorable J Hugo Aronson Governor of the State of Montana For the Period Beginning July 1 1954 and Terminating June 30 1956](#)

[Letter to John Forbes MD F R S Editor of the British and Foreign Medical Review on His Article Entitled Homoeopathy Allopathy and Young Physic Contained in the Number of the Review for January 1846](#)

[Dissertations on the Part Performed by Nature and Time in the Cure of Diseases For Which Prizes Were Awarded by the Massachusetts Medical Society](#)

[A Little Brother of the Rich And Other Poems](#)

[Nouvelles Recherches Sur LEpoque de la Mort DAlexandre Et Sur La Chronologie Des Ptoleemes Ou Examen Critique de LOuvrage de M Champollion-Figeac Intitule Annales Des Lagides](#)

[Die Umgestaltung Der Eisenbahn-Gutertarife Osterreichs Eine Studie Zur Frage Der Verstaatlichung Der Privatbahnen](#)

[Anecdoton Holderi Ein Beitrag Zur Geschichte ROMs in Ostgothischer Zeit](#)

[Cerebral Hyperemia the Result of Mental Strain or Emotional Disturbance](#)

[Monsignor Celestino Cavedoni Discorso Recitato Per LApertura Degli Studi Nellaula Magna Delluniversita Di Modena Il Giorno 16 Novembre 1868](#)

[Persephone and Other Poems](#)

[Principienfragen Der Christlichen Archaologie Mit Besonderer Berucksichtigung Der Forschungen Von Schultze Hasenclever Und Achelis Greek Gestures](#)

[Gai Iuli Caesaris de Bello Gallico Commentariorum II III Edited for the Use of Schools](#)

[Code Rural A LUsage Des Habitants Tant Anciens Que Nouveaux Du Bas-Canada Concernant Leurs Devoirs Religieux Et Civils DApres Les Loix En Force Dans Le Pays](#)

[La Bourse Comedie En Cinq Actes En Verse](#)

[Historic Sketches of the Edwards and Todd Families and Their Descendants 1523-1895](#)

[William Henry Harrison \(Tippecanoe\) Brand](#)

[Memoria Sobre OS Vasos Murrhinos](#)

[Life of the Reverend James de Koven D D Sometime Warden of Racine College](#)

[Flowers That Never Fade Culled for Their Young Friends](#)

[Album Photographico E Descriptivo Africa Occidental \(Novo Redondo Benguella E Rio Quicomro\)](#)

[Theism as a Science of Natural Theology and Natural Religion](#)

[Slavery and the Slaveholders Religion As Opposed to Christianity](#)

[Where Men Decay A Survey of Present Rural Conditions](#)

[Ganga Dass](#)

[The Malthusian Handbook Designed to Induce Married People to Limit Their Families Within Their Means](#)

[John the Baptist In Verse](#)

[Mundliche Und Schriftliche Ubungen Ein Elementarbuch Fur Den Deutschen Aufsatzunterricht Nach Der Direkten Methode](#)

[Proces-Verbal Des Seances Des Deputes Des Communes Depuis Le 12 Juin 1789 Jusquau 17 Juin Jour de la Constitution En Assemblee Nationale](#)

[Missionary Program Material For Use with Boys and Girls](#)

[Observations on Baptism Being a Reply to a Letter on That Subject Addressed to the Society](#)

[La Question Ecclesiastique En 1877 Avec Une Preface Et Des Notes Explicatives Premier Discours LIndividualisme Chretien Et La Reforme](#)

[Deuxieme Discours LIndividualisme Chretien Et La Crise Du Protestantisme Francais](#)

[Annual Catalog 1921](#)

[Die Baukunst Der Cisterzienser](#)

[Cookery Manuals](#)

[Heavenly Treasures in Earthen Vessels A Funeral Sermon Occasioned by the Death of the Late Reverend Mr Samuel Rosewell MA Who Departed](#)

[This Life on the 7th of April 1722 Preached the 22d of the Same Month](#)

[Topographical and Historical Sketches of the Town of Leicester In the Commonwealth of Massachusetts Furnished for the Worcester Magazine and Historical Journal](#)

[Speech for the Defendant in the Prosecution of the Queen V Moxon for the Publication of Shelleys Works Delivered in the Court of Queens Bench June 23 1841 and Revised](#)

[Temperance Battle Hymns and Red White and Blue Ribbon Songs A Collection of Temperance Hymns and Songs All New and Prepared](#)

[Expressly for the Temperance Work in Its Present Aspects Special Prominence Being Given to the Gospel Idea and the Ribbon Mov](#)

[Annual Report of the Health Department of the City of Richmond Va For the Year Ending December 31 1918](#)

[The Mirror Vol 14 June 1919](#)

[Mother in Poetry and Song](#)

[Annual Reports of the Selectmen Treasurer Overseers of the Poor and Board of Health of the Town of Salem N H Together with the Report of the Salem Water Board Trustees of Trust Funds Board of Education and Trustees of the Public Library for Year E](#)

[Memorys Tribute to the Life Character and Work of the REV Thos H Stockton Spoken in the First Methodist Church Pittsburgh Sabbath October 25 1868](#)

[Three Great Facts](#)

[My Leisure Hours A Collections of Poems](#)

[Consciousness as Revealing the Existence of God Man and Nature](#)

[The Wings A Drama in One Act](#)

[The Auto Guest Book Being the Maxims of Punbad the Railer Ga Raja of the Punjob Vice-Roysterer of Notsopoor](#)

[Living Matter Its Cycle of Growth and Decline in Animal Organisms](#)

[Grandther Baldwins Thanksgiving With Other Ballads and Poems](#)

[The Fancy](#)

[Plays](#)

[Evalena](#)

[The Boston Collection of Sacred and Devotional Hymns Intended to Accommodate Christians on Special and Stated Occasions](#)

[Twilight Musings](#)

[Rapport Sur Les Moyens a Prendre Pour Retirer Des Assignats de la Circulation Et Sur La Creation DUne Loterie Presente a la Seance Du 3](#)

[Pluviose an Troisieme](#)

[Midhir and Etain](#)

[The Origin the General Character and the Present Situation of the Protestant Episcopal Church in the United States of America A Sermon](#)

[Abriss Der Geschichte Des K U K Infanterie-Regiments NR 6 Derzeit Carl I Konig Von Rumanien Im Auszuge Zum Gebrauche Fur Die Schulen Des Regiments Bearbeitet](#)

[The Glad New Year and Other Poems](#)

[Better Than Pearls Sacred Songs Expressly Adapted for Gospel Meetings](#)
[The Gingko-Tree And Other Verses Translated and Original](#)
[In Memoriam John S Wright An Address Delivered Before the Chicago Historical Society Friday Evening July 21 1885](#)
[Costa Rica-Panama Arbitration Synopsis of Case and Argument for Costa Rica in Reply](#)
[Historic Progress and American Democracy An Address Delivered Before the New-York Historical Society December 16 1868](#)
[The Twenty-Seventh General Report of the Free Library and Museum Committee For the Year Ended 31st March 1914](#)
[Das Historische Gesetz Zur Kritik Der Materialistischen Geschichtsauffassung](#)
[Archives of Internal Medicine 1922 Vol 29](#)
[The Doctor](#)
[de Plutarchi Studiis Homericis Dissertatio Inauguralis Quam Consensu Et Auctoritate Amplissimi Philosophorum Ordinis in Alma Litterarum Universitate Albertina Regimontana Ad Summos in Philosophia Honores Rite Capessendos](#)
[Catalogue de Tableaux Modernes Et Anciens Composant LInteressante Collection de M Philippe George DAY Et Dont La Vente Par Suite Du Deces Aura Lieu Galerie Georges Petit 8 Rue de Seze 8 Le Mardi 2 Juin 1891 a 2 Heures](#)
[Guide to the Genera and Classification of the North American Orthoptera Found North of Mexico](#)
[The Adin Robinson Family and Collaterals](#)
[Dei CanoZZi O Genesini Lendinaresi Maestri Di Legname del Secolo XV Celebratissimi](#)
[Verbrechen Und Aberglaube Skizzen Aus Der Volkskundlichen Kriminalistik](#)
[A Primer of Map Geography With Recent Departmental Examination Papers from the Provinces of Ontario Manitoba and Nova Scotia](#)
[A Supplement to the Sermon Preached at Lincolns Inn On January 30 1732](#)
[Clavis Horatiana Sive Indices Rerum Et Verborum Philologico-Critici in Opera Horatii Praemissis Ad Lectionem Usumque Poetae Necessariis](#)
[The Foreign Missionary and His Work](#)
[Slavery Attitudes about Slavery Lincolns Personal Reaction Excerpts from Newspapers and Other Sources](#)
[Hastings Seeds Catalogue No 50 Fall 1915](#)
[Reminiscences Life of Thomas N Lakin](#)
[Saint Louis Clinical Record Vol 6 A Monthly Journal of Medicine and Surgery Oct 1879](#)
[The Great Game A Plea for a British Imperial Policy](#)
[The Juvenile Instructor Vol 29 An Illustrated Magazine Published Semi Monthly February 1 1894](#)
[The Doctrine of Energy A Theory of Reality](#)
[Tributes to Abraham Lincoln Excerpts from Newspapers and Other Sources Providing Testimonials Lauding the 16th President of the United States Surnames Beginning with Fa-Fin](#)
[Saturday Night Thoughts in Lent](#)
[Canadian War Orders and Regulations 1943 Vol 4 Nos 1 to 13 Consolidated Table of Contents Cancellations Amendments References Reference Index Statutes Amended Suspended or Referred to by Order in Council Oct 5 1943 to Dec 31 1943](#)
[Spiritual Health in the Light of the Principles of Physical Health](#)
[German-American Hymnology 1683-1800 A Dissertation Submitted to the Philosophical Faculty of Johns Hopkins University for the Degree of Doctor of Philosophy](#)
[Travaux Du Laboratoire de Physiologie de LUniversite de Geneve Vol 3 Annees 1901-1902](#)
[Substance of the Speech Delivered at the Meeting of the Edinburgh Society for the Abolition of Slavery On October 19 1830](#)
